VEL
NF

ORTHODOXY

VOLUME VIII NUMBER 8 AUTUMN 1960

THE ETHIOPIAN PATRIARCHATE

ORTHODOXY · AUTUMN 1960 · VOLUME VIII · NUMBER 8

COMMENT
A Christian Appraisal of Communism 215

HASTEN TO GOD
John, Bishop of San Francisco 228

BOOKS 230

CHRISTIAN AFRICA 233

THE COPTIC AND ETHIOPIAN CHURCHES
Noshy A Botros 239

NOTES 242

Orthodoxy is a Journal of Orthodox Catholic thought and news published by the Basilian Fathers, the Orthodox Mission to western people, at Kingsbridge Road West and Pratt Avenue, Mount Vernon, New York

Eight issues $2.00 Single copies 35¢

Copyright 1960 by
the Society of Clerks Secular
of Saint Basil

Comment...

A Christian Appraisal of Communism

Each day makes it abundantly clearer that the war against the dignity and integrity of men's minds is being won by communism. Perhaps the most devastating evidence of its victory is to be seen in the indifference of free men to that victory, their inability to appraise, their disinclination to face its danger, and in general, the unwitting collaboration of free peoples with the very forces which are deliberately and resolutely committed to the destruction of the gains which thousands of years of struggle and bloodshed have won for much of the world's population. The free world is outpointed in strategy, in sloganeering, in dedication, in fixity of purpose. How many of us can face up to the fact, continually repeated by its spokesmen, that communism is a world-wide conspiracy dedicated to the anihlation by treachery and violence of equitable, humane and free relations between men, a program which owns no right or wrong, which regards man as a statistical unit with no more than economic value and hence, can murder without qualm? The innocence which makes this unthinkable to us may be the signature to civilization's death warrant.

As the standard-bearer of the free world, the United States is the clearest gauge of mankind's political prospects. Modern democracy rests on clearly defined ideals which in turn depend from religious suppositions. Today the majority of Americans would be at a loss to state those ideals. And the children of America are no longer taught the rationale of democracy or the structure of their system of government. Civics has given way to such transmission belt subjects as 'social studies', engineered by deliberate or inadvertent, conscious or unconscious, converts to the Marxist premise that man is an inconsequent slug to be studied and considered only in the 'mass'. Thus the value of man is no longer a concern, and the prophets of the proletarian revolution would have us believe that we shall have a better world when it has made worse men! And once again, the important thing is not so much what the communists think or teach. The important thing for us is that those who enjoy the benefits of democracy and free enterprise, of personal liberty, safety, opportunity, do not know, do not care, either what supports their own political blessings, or that those blessings are in jeopardy. The systematic attack on human dignity may be stealthy, but its fruit can leave no ambiguity whatever: the bestial riots throughout the world against democratic institutions, deliberately contrived, carefully planned and vigorously executed. The moral lies in these facts: that they are promoted by those who believe them to be the way to progress, and that the Christian civilization of much of the western world has been so far destroyed that they can occur. For, skillful as may be the planning, the steam is supplied by mob bestiality. And for this role in the new proletarian revolt many of our educators are preparing our children by social studies, by the

astute elimination of civics from our school curricula, by group dynamics, and the ubiquitous insinuation that the principles underlying democracy are merely old-fashioned notions which must give way in the natural, inevitable course of progress – that there are no personal values in citizenship, no duties of the individual except to the program. So, when the growing citizen is adjured to cast off his chains, to overthrow the bosses who have exploited him, he is prepared to cast off the chains of democracy, the guarantees of his privacy, safety, liberty and the opportunities which can exist only in a free society. He has nothing to lose but his vote, his property, his freedom, his rational integrity and possibly his life. But this, to the average dissenting citizen, is merely sensationalism invented by imaginative, unduly alarmed people. No one can be as silly or dishonest as the communists are claimed to be. Was not the same said of Hitler and Mussolini?

How Did We Get This Way?

Long before the overt infusion of communist propaganda per se, the targets are demoralized, then fall prey to assumptions which are accepted without question. The work is not always, nor even usually, done by believing, committed card carriers. It is done by unthinking, kind hearted people, by genuine idealists who fail to think through the consequences of their beliefs. It is done by those who yearn for novelty, who believe it smart or fashionable to be different from others

Supported by such a widespread sentiment, and promoted by slogans of masterful effect, a series of lethal assumptions has taken control of the public mind which has an almost sacred stature, and to question which, is practically blasphemous. These are not assumptions of communist dogma nor do they accord in any way with Soviet policy. They are the Trojan horse of world revolution. And in most cases they exist because we have sacrificed the elementary principles of honesty, liberty and fair dealing subsumed in and essential to democratic relationships, because anything is less burdensome than thinking, and setting our own house in order is a frightfully boring business as compared with the excitement of a parade which is going somewhere – even if it is marching around the corner and over a precipice!

It would be unthinkable that conservative business men and labor provacateurs are at one in their renunciation of a democratic essential: the freedom of transaction. We can overlook this rampant scandal of American life only because we are benumbed to the requirements of elementary honesty. Yet we have been prevented from buying colored margarine by legislation favoring the dairy industry. We are paying exhorbitant prices for foreign goods to favor domestic producers. We are taxed to support the trucking and air interests while the costs of our most efficient, economical and equitable transportation industry – the railroads – are artificially increased in proportion. Indeed our history during the past century is largely a chronicle of legislative contest for private business advantage at the expense of the public. What labor now does by the suppression of competition among workers, by thwarting the more diligent, productive, loyal – and hence, the more deserving – is only what business has already done in other terms. Both are wrong and both are supported by sentiment which is as un-American as it is immoral. For, a society in which private depradation is supported by law is one where the principles of

free and honest transaction between men no longer prevail. And it is therefore one where extortion has succeeded to freedom. But whereas few business monopolies can long survive against shifting industrial conditions, labor extortion is protected by law against its only competitor which is the better, and more deserving worker.

In the confusion of the terms 'labor', 'worker' and 'unions' we have one of the sweeping victories of un-American propaganda. For the union, in its present form, and standing as it does for the reduction of work, the increase of costs, and the defeat of diligence and dependability, is opposed in principle to labor as something which people do for pay, and consequently, opposed to those who will work hard and long. For if those who claim to champion the welfare of labor were honest they would concede that those deserve to receive who are prepared to give the most, and that means the vast masses of Asiatics who will out-work, out-sacrifice American workmen many times over. And by this token, unionism, which is a monopoly in restraint of free transaction, a deterrent to productivity and diligence, is opposed to labor! It might also be noted that those who enforce extortionate demands upon employers are not only the enemies of business. They are the enemies of society at large which ultimately bears the cost of their extortion.

A further triumph over simple logic is to be seen in the notion that labor unions have raised the standard of living, as if any element in a production chain which stood for less work and higher costs could possibly create more or better! As we should all know full well by now, we have more dollars today which are worth less, but with which we can buy more because capable, ingenious people have found it worth their while to devise means of making things at a price which more of us can afford. And the rise in wages forced by extortion has had the almost obvious effect of raising prices. That which costs more to make will not be sold for less.

Another example of sentimental economics is to be found in the universal idea that because living conditions were onerous in 1860, unions were needed to correct them. No one need be a genius to know that the two are incomparable. The conditions of 1960 did not exist 100 years ago and no one could have dreamed of the utopia we now have but don't appreciate. Long, hard hours were the order of the day on the farm as well as in the factory. And those who worked in factories did so because there was nothing better or more lucrative for them. But here is the groundwork for the further delusion, that anyone who is paid to do a job is 'exploited' while his employers are predatory. And hence we pass to the concept of labor as a class of heroic souls moved only by the noblest instincts, to the devil-theory of business, and to its corollary that it is not theft if you rob the rich.

There are innumerable other examples of the same loose, sentimental, irresponsible, wishful thinking which is nourished by the all too human conviction that we are unquestionably right, that 'they' are wrong: that we are 'entitled' to anything we may wish, that we have been unjustly treated and that the more successful, diligent or even the more lucky have wronged us if they are better off.

It is pretty clear that what we have here is symptomatic of a moral collapse which has made us susceptible to all manner of infection. And in yielding to such ideas, we are not becoming communists by any means. But we are preparing the way for communism. The fact of the matter is that we don't know what

we believe and why. And only those who would lose their money by communization are aware of its dangers. And they, ironically, are unable to do more than rant against it and call names, aiding it more than harming it by their blindness and confusion.

The laurels in this victory must go to the sloganeer who has converted so many Americans from a belief in the simplest moral principles of freedom and democracy to the crudest order of greedy expediency.

The collapse of civic responsibility in America is due in large measure to the very success of our system. With more time, more opportunities, more purchasing power, we have acquired a gluttonous appetite far beyond our needs or even our own good. 'Hunger,' said Hesiod, 'is the constant companion of the idle man.' And a more recent sage has reminded us that the way to get a thing done is to have a busy man do it. The system has not failed us, but we have failed the challenge of the system. That is the sardonic truth of a situation which is customarily presented as the exact reverse: the brutal plunder of the common man by a predatory system (as if systems did things!)

Beset by the grim prospect of making last year's Cadillac do again, we can scarcely spare time and thought for such theoretical matters as the principles upon which our society rests. It is easier to laugh off any suggestion that such matters are important, than it is to think about them. Having known nothing but freedom and plenty, we are hardly disposed to visualize their opposite. Our gravest imaginable fate would appear to be a delay in getting the raise to which, in the nature of things, we are 'entitled'.

It all reminds one of the attitude people once had toward health, which they judged by size. It is easy to confuse obesity with well-being and to assume that nothing as big as our country can be unhealthy. But a nation which is prey to minority pressure groups and to their capricious and fluctuating fortunes in Congress, a nation in which the citizen's aspiration is no longer to succeed in the obsolete sense, but only to become a better parasite, a nation which staggers from crisis to crisis as criminal labor cartels strangle vital services, a nation sustained by no fixed policies or principles, but precariously sustained by a policy of patch, tamper and fix to aid the best organized voting group – such a nation is not prepared to withstand the aggressive designs of communism.

Now a condition such as that of our country today is not a merely academic matter. We have reached a point where every man's hand is in his neighbor's pocket in an endless daisy chain of subsidy, evasion and parasitism. No one is paying his own way and we are deceiving ourselves in the illusion that such abstractions as 'the state' or 'the federal government' can pay what we ourselves should be paying. And that only means that we are charging our neighbors for our debts and he is charging us for his.

But isn't that only fair exchange, isn't it a practical way of facilitating the flow of money and hence, of encouraging productivity? It might seem so. For one thing, however, it is dishonest. It is dishonest with ourselves, which is wrong to begin with. I have no right to charge you for my bills and a nation operating on a basis of such subterfuge is deluding itself. And a nation operating on a basis of delusion and subterfuge is not only unhealthy. It is addicted to a narcotic habit whose grip

teadily tightens. One instance is hat every man's vote is now for ale. The golden period in American political corruption and the epradations of such men as Mark anna and Boss Tweed were not as angerous as a state where each oter individually is subject to ribery. The first condition is dmittedly wrong and remediable and onfined. The second is concealed rom ourselves, and we, with whom he responsibility for correction ests, are ourselves venal.

o greater folly can snag us than ailure to give the devil his due. ovietism is not only persuasive, ationally integrated, and fiercely esolute. It is also calculating nd scientific in its method. It ot only has a program of indoctrintion but it is prosecuting it with trategy and precision. While the ree world flounders in a state of ewilderment, confusion and fantasy, he apostles of spiritual death arch forward with calculated tread. nd more than that, communism has voked a sacrificial dedication hich we have lost. Bp Fulton Sheen, ith his characteristic gift of pigram has pointed out that Russia as tried to discard our Lord but as kept the cross, sacrifice, while merica has tried to keep our Lord ithout the cross, a popular, successful Jesus with comfort and ease or all.

t is later than we think. And if he free world is to survive, it ust find itself immediately, learn ts own mind, stand in its own trength, and know the enemy it aces. The time for shilly-shallyng and overconfidence is past.

his is no ball game and it will not e won by cheers or jeers, though he enemy knows full well how to se both, viz the snide references o the F B I and un-American ctivities Committee as 'the gestapo'. By such invidious allusions do people of complete innocence and good will serve the interests of the invaders. For, as all the leaders of communism have explicitly stated time and again, this is a war against the institutions of democratic society to be fought on every front, and especially by propaganda, by the organization of opinion and by the infiltration of all organs of communication, education, entertainment. Those who hate business or the wealthy or 'the interests' are blood cousins to those abroad who seek reasons to hate America. Those fight for its cause who have managed to oust the study of civics from our schools and substitute 'sociology', those who have insinuated distortion and untruth into history courses. And the evil premise that human values are meaningless and that only the newly debased mob unit is important. The battle against character is not in the open. It is concealed in press reports, commentaries, radio and TV presentations, popular reading matter. It is being conducted scientifically and relentlessly, and it can only be opposed by methods equally scientific and a resolution as strong. It is every citizen's business.

A most grave and widespread error among serious opponents of communism is to assume that it is merely a political party and that its nefarious designs can be thwarted by identifying its members. Communists are much too astute to join combat in any such open manner. Communism is a conspiracy and it can only be understood as such. And it is a military conspiracy in which each member's place is strategically planned and authoritatively governed, in which the effect of every move is precisely calculated before it is made. That is why those who so obviously are communists affect an air of injured innocence

when accused. It is why all efforts are made to disparage the size and influence of the communist party in this country. It is why educators are ordered to be non-members of the party to work more effectively in concealment. It is why the real spokesmen for the cause are always nominally something else. And by their proficiency at subversion they have managed to extensively staff many of our schools and leading universities, introduce propaganda into accepted academic texts and libraries, fill critical posts in the press, radio and TV.

But the objectives of this concealed preparation were clearly enunciated by Lenin: 'The revolutionary dictatorship of the proletariat is power won and maintained by the violence of the proletariat against the bourgeoisie, power that is unrestricted by any laws'. (Hoover, *Masters of Deceit*, p 345).

And it is also the conspiratorial character of international communism which explains the transparent hypocrisy of 'struggles for peace' while preparing for and even fomenting hatred and conflict throughout the world, a preposterous ruse by which it would pretend innocence to the newer nations and cast aspersions upon the free world. At no point does the conflict of communism and Christian civilization appear more vividly than in their goals for the individual. A philosophy which regards man as a mere beast will naturally enough seek to degrade him to that level and oppose efforts to raise him to a better state. Hence the comical affectation of vulgarity by the elite who aspire to look and act like pigs. One must never forget that the human ideal of communism is the beast: that of Christianity is the newly born after the Spirit. For in that contrast is epitomized their spiritual essence.

The following are some salient communist dogmas as they appear to non-communist inspection and some widespread popular assumptions which are conditioning us to accept communist propaganda.

I There's no ill that money won't cure

All too many of us have fallen for this beguiling idea, which is but an extension of the idea that the summum bonum is a life of eternal carnival. The direct correspondence of our increasing leisure and opportunities with restlessness, violence, mental illness and crime should have dispelled this illusion. But we just don't want to lose the idea and as a result we go on digging ourselves deeper and deeper into a morass from which only drastic developments can extricate us. Money, work and pleasure are three preoccupations which bedevil our vision. We have false ideas of money, which we take as a token of immutable value, which it is not. It is only worth what someone else will give for it in labor or goods. And when everyone aspires to a life of sloth and no one will do anything for it, money becomes worthless, as it promises to be with our policy of subsidizing idleness strikes and hand-outs.

Work is not an unmitigated evil as we have come to think it, but a necessary condition of psychic health. One of our absurd habits is to rebel at work, but hit a ball with a stick and run like fiends, or race our car to the peril of our neighbors, or do something else quite as strenuous when released from the bondage of toil! No man who has not experienced the deep satisfaction of a job well and

pridefully done has really lived. For in creative achievement is our supreme temporal satisfaction. The devil does indeed find mischief for idle hands.

And we are just as mixed up about pleasure because for most of us the word stands for nothing more than glandular excitement – an endless television program fortified with cola, happy pills, cigarettes, gin, sin, or noisier and gaudier cars. And few of us are prepared to even explore the areas of true satisfaction which move in broader and deeper rhythms and which involve exertion. That again gives the demagogue a potent grip over minds which once cherished democracy and willingly paid its cost.

The slogan 'there's no ill that money won't cure' is, of course, a popu - larized version of the Marxist dogma that all human concerns are ultimately economic in character. And by repeating it, we assist the preparation for that dogma in its more developed forms.

> *II Mankind is composed of classes, the only real units in human affairs. Mankind is stratified by the capitalist class and by the working class which it exploits, contributing nothing but living on unearned increment. With the ascendancy of the proletariat artificial barriers between men will be done away and all will be brothers in the workers' paradise.*

This silly idea is surprisingly widespread, and many unwittingly accept it in disguise. We have prepared ourselves for it by a readiness to regard all objects of our envy, resentment or suspicion as *types* who act in a certain way, and whose bad faith is assumed: doctors or politicians or tax collectors or business men.

Now the fact of the matter is that everyone who does not inherit or stumble on wealth is a worker. He may work with his mind or talent creating or planning. Labor is not alone a matter of muscular exertion. And between the man who merely moves his body and one who works with ideas, it is the latter who produces more of life's desirable things for a greater number, who advances our standards of living, and who generally helps us get more out of life. And it is he who has the lower life expectancy, the greater emotional and mental tensions. I can't go to China for tea nor build a car. Nor can those who lift bails or run machines. The idea must be born, cultivated, organized and brought to practical fruition. And the man who does that deserves payment.

On the other hand, everyone today is a capitalist if he has an insurance policy or a bank account. Don't look now, but that interest you received was 'unearned increment'!

Truly there are classes in the world and there always will be. But they are not economic distinctions and they are unconfined by color, race, religion or politics. One class comprises those men and women with dignity, self-respect and integrity. And they are found in both slums and palaces. There is another class composed of immature or disorganized personalities, living in the lowest octave of biological sensation, who exist of, by and for themselves alone, unmindful of their relation to their neighbors, to an ordered plan or even to their own future. And they too, are found everywhere.

In any society there are those who get ahead and those who settle to a more modest station. That does not make either a *class* except in conditions where they have powers over their fellows. There may be all kinds of people in one town living together but independently of each other, who do not constitute classes simply because they exist simultaneously. But there *are* classes in the Soviet Union: a governing class which has rights of life and death over others, and a governed class which takes orders. The only truly classless society can exist in a democracy where one man's success does not infringe upon the rights or safety of others. Indeed a democracy might be described as a state of equal rights regardless of personal achievement or ambition. Unfortunately there are Americans who would like to substantiate communist charges against us by denying social and civil rights to some of their fellow-citizens because of race or religion. It is amusing that while the comrades here strive to demonstrate their proletarianism by untidy clothes, coarse manners and a fondness for folk ballads, the real proletarians rise into the tainted atmosphere of bourgeois respectability with their air-conditioned homes, labor-saving appliances, cars, luxurious vacations and other propos of the exploited in a vicious, predatory capitalism! Somehow the fates have failed Marx's prophecy that the worker would sink ever deeper in degradation under the exploiter's heel. Only in the worker's paradise would his condition seem to be burdensome. And while we are steadily improving our living conditions and realizing our ideals of civil liberty the agents of Sovietism take advantage of the liberty they could never have in the land of their dreams by fomenting hatred of democratic institutions!

III Communism is but an extension of democracy in all fields

It must be clear beyond any doubt that a system which deprives man of every inherent right except to obey a bureaucracy cannot be thought of as democratic in any sense whatever. Yet the confusion of *democracy* – a word of clear cut meaning – with such other things as well-being, a high standard of living and benefits for the working man has given the communists an opening to propagate this invidious idea in unthinking minds. Here again we have an example of the magnitude of communist dishonesty – as if democracy could have anything whatever in common with a monolithic state, whatever was claimed for it. Did not Hitler say the same, claiming to be the incarnation of the German people's aspirations?

IV Communism is the way to a better world. Conservatism means standing still. Are we to stop dead or go on to better things?

The implication that communism is the radical development of all political progress is but another example of communist acumen in molding uncritical opinion. Together with its positive and clear program, it constitutes a major strength among the uncritical, who love to repeat slogans, to be on a moving vehicle and share the excitement of a cause. And an astute variant of the same theme is the more tentative declaration that 'we are not ready for socialism yet', as if a state so ineffable were reserved for a higher order of man!

To begin with, worlds are not made by 'isms' but by people. As matters now stand what we mean when we speak of 'conservatism' in government is a state in which each of us has inalienable rights to life, liberty, the pursuit of happiness and including his property. This is a system of principles, of cause and effect, incentive and reward. If someone wants your services or goods enough to pay for them you can make a deal. You can always refuse to do business, for that is your inherent right. So can he. Conversely you pay only what you want for what you want. It is you who decides, not someone else. And the purveyor must come to terms with you if he wants to do business. His competitor is always next door. This is a democratic process, i e, it is sensitive to popular decision. But it is a democratic process which has been removed from some areas of American life, where free transaction has been replaced by decisions of law or of legalized coercion.

Liberalism is a pretty vague word as now used. But as a rule it is the sanctifying slogan of everyone who would be different, and particularly of covert communists and fellow-travellers. Their real challenge is to abandon the fundamental human rights of a democracy in exchange for which we are to become the serfs of a tyranny worse than the world has known for centuries. And the charming part of the business is that it all goes under the name of 'progress', of 'liberation'!

V The use of force is but a passing phase. All political transitions are accompanied by periods of upheaval and someone may be hurt. Didn't America fight for its freedom? When the transition is complete the state will wither away and leave only the dictatorship of the proletariat. Meanwhile, we can live at peace with those who have a different concept of democracy from our own.

The lust for power is a besetting sin which is the same in an oriental despot, a robber baron, a union manipulator, a party boss or a commissar. Someone has said that 'power corrupts, and absolute power corrupts absolutely'. The love of it is not cured by appeasement nor does it wither away. It can only be removed by force, accident or spiritual conversion. No ideological vestments can change the human nature which pulls the strings in a dictatorship. To believe otherwise is as silly as to believe in such a terminological impossibility as a 'dictatorship of the proletariat'. For, if there is a classless society in which all are the proletariat, and if they are the dictators, there will be no one for them to dictate to. And a dictatorship in any case is not a class but a person or a hard nucleus of persons who characteristically jockey for power among themselves and assassinate each other to gain it. The happy thought that violence and conflict is but a regrettable incident in the course of progress is analagous to the belief that communism and democracy can coexist, or that Russian communism is softening with age. On the first, hear the Moscow Radio (August 20, 1950): 'From the point of view of communist morality only those acts are moral which contribute to the building up of a new communist society.' (Quoted by *Ideology and Co-Existence*). And Mr Krushchev has made the official attitude toward peace and coexistence abundantly clear by numerous statements, e g at

Budapest, December 1, 1959: 'We shall never forego our ideological principles. We are waging and shall wage an implacable struggle for the Marxist-Leninist ideology, for the triumph of the ideals of communism.' (*Ideology and Co-Existence*, p 5, ff). And again, Dimitri Manuilsky, sometime of the Lenin School of Political Warfare: 'War to the hilt between communism and capitalism is inevitable. Today, of course, we are not strong enough to attack. Our time will come in twenty to thirty years. The bourgeoisie will have to be put to sleep, so we will begin by launching the most spectacular peace movement on record. There will be electrifying overtures and unheard-of concessions. The capitalist countries, stupid and decadent, will rejoice to cooperate in their own destruction. They will leap at another chance to be friends. As soon as their guard is down we shall smash them with our clenched fist...' (1931)

The comrades have been hard pressed to explain the obvious contradiction of their democratic pretences with the savage brutality in which they are engaged, and with the idolatrous submission to the party. Stalin provided as absurd a sidestep as any in *The Problems of Leninism:* 'The dictatorship of the proletariat consists of the directions given by the party plus the carrying out of these directions by the mass organizations of the proletariat, plus their fulfillment by the general population.' (Quoted in *The Techniques of Communism* by Louis F Budenz, p 71. Right down the line the people take orders, they do not give them, as they do in a democracy!

VI Communists have nothing to gain by their idealism. Surely their sacrifices for the cause must attest to its rightness.

The idea of universal welfare, energetically promoted by unselfish and dedicated people at some cost to themselves is an endorsement of communism which some people find persuasive.

This is one of the most enticing arguments in the communist bouquet and it is surprising that it is not more often used. We can dismiss the crackpots, the stupid and greedy who will always listen to a quack if his promises are big. But what are we to make of demonstrably intelligent and unselfish people who assure us that the red star is the morning star of utopia, who are themselves willing to suffer and die for it as well as to kill their neighbors in the cause?

Though it is not a baffling subject, we need a far more practical, working knowledge of the psychology of conviction. Man does not usually believe what is reasonable, but what is desirable. And the desirability may come from contageous enthusiasm and especially the excitement of change and of having a part in bringing it about, i e, conspiratorial enthusiasm which is a very wide-spread sentiment and which offers communism much to trade on. We believe to be *true* what is *advantageous* to us, what is pleasant, or exciting, reassuring or flattering. Motives of zealots are not to be understood in terms of acquisition. Man does not live by bread alone, and if the stone of communism kills him who embraces it, there may be little reason for the spiritually empty to know until it is too late, as the growing number of disillusioned innocents attests.

We seek self-realization in various activities, and our dedication and enthusiasm lends to them an aspect of plausibility because of the psychiatric adjustment which they afford. This is a false satisfaction but it has a certain coherence within its own framework. And the first step in convincing another of one's own beliefs is to believe oneself. This is the method of religious, as well as of political, idolatry. We should remember that men have cast themselves under the wheels of juggernauts and suffered the flames for Molloch. When men know not God they will create substitutes. And the revolution is that of Marxism.

Books on Communism

The Techniques of Communism by Louis F Budenz. Henry Regnery Co, 1954. A comprehensive description of the theory, objectives, organization and strategy of the communist conspiracy by one who has known it from the inside.

Masters of Deceit by J Edgar Hoover. A description of operating subversion as it works in this country including its espionage methods and devices with sketches of ideology. The most 'interesting' and painless work on the subject Henry Holt & Co, 1958.

The Unrelenting War by Suzanne Labin, with an introduction by Charles Edison. The American-Asian Educational Exchange, Inc. This is a crystal-clear, incisively written indictment of the strategy and techniques of communist propaganda and infiltration which everyone should read.

Ideology and Co-Existence, a booklet by the Moral Rearmament movement which clearly enunciates the issues and quotes chapter and verse.

The Religious Aspects

It is scarcely necessary to observe the malign fruit of atheistic communism in practice: the martyrs who have suffered for their faith, the fomentation of mob brutality second only to that of the Nazis. These are results, symptoms, effects. Their importance is supreme for those involved, but the cure is not to be wrought by hating the unruly mob, nor arguing over issues which are mere details in the strategy of world conquest. A corrupt tree can scarcely bring forth good fruit, and we would do best by diagnosing the ill, and not by allowing our attention to be diverted by the fruit. The latter, consistent with the atheistic dogma of communism, is but the natural consequence of a world concept in which man has no value, and hence, which can recognize no right or wrong – only its own 'manifest destiny' to use Bismark's term. There can be no moral value when human value is denied. And communism is consistent in denying both. Hence there is no incongruity in having children spy on their parents, or friends betray their friends to the secret police. This is as it should be in a state where only the state matters and man is but a statistical unit.

Communist hypocrisy is a similar, natural fruit of its spiritual essence: its dishonest use of terms such as 'democracy', 'rights' of this or that pawn group, the 'fight' for peace while engaged in warlike acts, the legion of fronts, slogans and other devices by which an unwary public opinion is twisted. And we would expect a conspiracy which resorts to subsidized provocateurs and which engineers compromising situations for the express purpose of blackmail to scream 'character assassination' when its agents are caught in flagrante and exposed. We would expect, too, to hear it pro-

test that academic freedom is violated when its spokesmen are prevented from infecting students in the schools.

Communism's investiture with the features of religion is one of its most significant phenomena. It is extremely meaningful for Christians. The fanatical dedication of its proponents, complete surrender of personal judgment and decision to the machine, its acts of penitence and self-accusation, are exact counterparts of Christian practice. And as such, they express, even if perversely, an innate spiritual disposition of man to realize himself in something greater than himself, the Kingdom of Heaven, to be exact. The communist substitute is the state. Now what is this all-absorbing integration? Nominally, the dictatorship of the proletariat: actually, the police state administered by an entrenched, despotic bureaucracy, expressing itself in infallible judgments and commanding absolute obedience.

The keystone of this arch of falsehood is the blank at the end of the reasoning. For, there can be no such thing as welfare or progress which is not measured in terms of individuals who live and breathe, suffer and rejoice, aspire and achieve. Theoretics apart from human beings has no meaning whatever when it is man that we are talking about. And with its Olympian disregard of every human value and civilized instinct, the whole tortured system of communist ideology crashes to the ground. There can be no better world if man – you and I – are nothing but a semantic ghost. To talk about a working class or an exploiting class which does not mean human beings is jibberish. And if human beings are like us it becomes a matter of some import if we are going to let them die of starvation or send them to slave labor camps or steal their property for the benefit of the state which, in turn, exists only to serve those whom it sacrifices!

The significance of communism's religious character is that in its crucible human drives have asserted themselves and found cogent answers within its own distorted context at a time when some who call themselves Christians have abandoned this vital concern for ideals of success and sentimentality and private satisfaction. I am indeed the most, and even the only, important thing in the world to myself. But a society which has made its religion ego-centricity by means of private comfort, taste, judgment, success, must ultimately shatter against the very fact with which communism has come successfully to grips: that we live in a bigger frame than self and that we cannot long suppress our inner and often unconscious yearning for a larger consciousness, a spiritual orientation. It is another in the seemingly endless series of ironies that our selfishness is communism's best leverage in preparing us for the total obliteration of all personal rights!

Communism has learned by experience what we are trying to forget: the indispensability of the bourgeois virtues. From an adolescent infatuation with every rebellious movement such as free love, uninhibited self-expression and 'progressive' education, the Soviet has recoiled to a puritanical moralism and strict discipline. There is no room in a military state for social disintegration. So, while the advance agents of destruction busily propagate ever lower social standards in the civilized nations, the Soviet itself enforces more rigorous standards of personal responsibility at home.

The success of communism represents the final bankrupcy of atheistic humanism, the plunge back into barbarism of man spiritually orphaned, the mad suicidal leap into a volcano in quest of light by a being at odds with the world and with himself. Negatively, it is the abdication of the responsibilities of Christian citizenship in the assumption that we are eternally secure. To those who have lived only in a democracy, having never known tyranny, it is unthinkable that anyone would propose that we relinquish freedom and those who labor to that end can't really mean what they say.

What we take as a matter of course can mean little or nothing to peoples who have never known it, who must struggle for existence and whose political ideals can only be understood in terms of more or less oppression. The Chinese could hardly be expected to discern the truth behind communist propaganda, to foresee the loss of their pathetic little farms and homes to the monstrous tyranny of collectivist slave labor. Few of the world's peoples know what freedom is, and have been prepared for the informed vigilance which freedom costs. In America we are allowing our blessings to go by default, casting aside those blessings which prior generations fought to obtain, in pursuit of those objectives which ultimately mean little even in our crudest scale of values, and which communism cannot give, and actually appropriates: happiness, comfort, security.

It remains to be seen whether we can rise from our drunken reverie in time to see and with sufficient strength to act against the danger which confronts us. A new crucifixion may await a civilization which has abandoned its Christian birthright for a mess of pottage. Should this be the case, we shall participate in the crowning irony of this strange series: the collapse of the world's greatest power as a result of its own success, an epochal landmark in the foredoomed effort of man to stand in his own inadequate strength. In either case, we now face the challenge of whether man is competent to govern himself or whether once again those individual rights to which he pays continuous lip service will be surrendered for another dollar in his pay envelope – anything to avoid the civic responsibility of analysing issues, of thinking them through, of calculated decision!

Finally we must note that God, who is communism's ultimate foe, is our best defence. For, the heart which is moved by the Holy Spirit will not yield either to the appeals which are hypocritically made to our greed, nor be attracted by the fiction of a 'classless' society in a police state, nor succumb to the allure of conspiratorial adventures.

AFFIRMATIONS OF CHRISTIAN CITIZENSHIP

My vote is not for sale

A candidate who offers to buy it is unworthy of public trust

The world owes me nothing, but I owe it honest, responsible citizenship

I do not want the support of my neighbors, either concealed in subsidies, or openly in handouts

I am entitled only to what my services are worth to the man who buys them. His money is being spent and he is the one to say how.

HASTEN TO GOD

– John, Bishop of San Francisco

The modern man's trouble is that he is always, perputually in a hurry, often fruitless and meaningless. Man moves mountains with his energies. He builds and destroys whole cities within very short periods of time. But if we consider man's energy in different countries and look at its consequences, we shall find that it does not increase goodness in the world, and at times it greatly increases evil. Struggle against evil is itself fruitless if it does not manifest true goodness in the world. Man's life is continually growing more and more hurried. Everyone is in a rush, afraid of not being on time for something, of being late, of not finding someone at home, or missing, or failing to do something. Machines rush along through the air, along the ground, and on the water. We feel and see both in technical science and in life this irrepressible, ever accelerating, overwhelming rush of machines and men.

The kingdom of evil must have an end and maybe it is not far off. As though conscious of its approach, evil doomed to perdition tosses itself about in the world; it disturbs and frightens mankind, excites its imagination, lures it on and compels men, who have not protected their hearts and minds with the cross of God's seal, to strive unrestrainedly for the possession of more material goods and run after them ever faster and faster. Deafened and hustled by vanities, men are no longer able to think of great and eternal truths, the comprehension of which needs at least a moment of divine silence in the heart, at least a moment of holy stillness.

Technical science is continually increasing the rate of locomotion and of acquiring earthly goods. One would have thought this should leave people more time for developing their lofty spirit and reason. But no. Many souls find life harder and more difficult than ever. Man's soul is perishing, it has not time to think of the lofty, to sigh for the truly great, to turn to the holy. Everything whirls round and round at an ever increasing speed. How much of what men do is illusory! Instead of seeking spiritual heights and inspiration, many are obsessed by the striving to increase only material values and energies. Then these values cease to be a blessed gift of God; they are not counterbalanced by the human spirit's striving for truth. There arises an 'illusion of activity' – for man is called to activity and can not be content without it. But purely material activity does not satisfy man if he is mastered by it instead of being its master. If he becomes the slave of his material concern he is building his house upon sand, and his handiwork shall be destroyed. Nothing but dust and ashes remain of many proud buildings that stood up high only yesterday.

Poor man, find time for the good! But you have not time even to think of it. Every moment of your life is filled up, and the good stands at your door and knocks. It has nowhere to lay its head. Oh, if only you could invite it, even for five minutes, to come into your thoughts, feelings and desires! But 'you haven't time'... Extraordinary that the good does not understand this but goes on knocking at your conscience! Man, where is your good,

where are you yourself? You have hidden from God and from your own self behind the revolving wheels of life. I tell you, hasten to do good, hasten while you are still in this world! 'Walk in the light while there is light'. The night will come when you will no longer be able to do good even if you wished it.

Begin first by thinking of doing good; then think of how to do it; and then begin to do it. The good is a source of light; it warms and illumines your life and the people around you. The good is the most important work in life. Hearken to the voice of God and of your own conscience. Learn to love the good before it is too late. It will be dreadful to be too late in doing good – to enter eternity and to appear before the Creator's judgment seat with empty hands and a cold heart.

He who will not hasten to do good will never do it. The good requires ardour. The lukewarm are incapable of doing good. Indifference and insensitiveness seek to blind us and tie our hands and feet before we even think of the good. Only a man who is quick as lightening in his goodness can be truly good. Only the ardent, fiery and sincere can do good. And the further life develops, the more lightning-like quickness is needed for doing good. This quickness is an expression of spiritual power and serene faith.

But evil, hurry and excitement which we find in the world spring from an uneasy conscience, from a heart intoxicated with itself and agitated by fancies.

Evil always tries to unbridle man and then to bridle him after its own fashion. Evil would like to drive to death every soul and every nation through making them work beyond their strength in pursuit of theunattainable and always receding mirage of a purely material happiness, independent of an inner spiritual life... But the good gives men of the wings of holy inspiration, unites them in disinterested union, and leads them to the supreme joy of the world's Creator. Let us be good always and in everything. And let us be particularly good when we defend goodness. And let us be particularly peaceful when we call for peace. Do not let words of peace be accompanied by shouts of hatred. 'Love the sinner, but hate his doings'; it is worth while to remember these words of the ancient Christian sage, Isaac the Syrian. It is only by such spirit that evil can be overcome.

Let us counteract the hurry of evil by the quickness and ardour in doing good. Let quick repentance before God after sin – and evil deed, word or feeling – be our first kind of ardour. Let the second be quick forgiveness of our brother (but not of his evil). Quick response to every request, the fulfillment of which is possible for us and useful for the petitioner is the third kind of true ardour. The fourth is a fiery rejection of evey evil and temptation. The fifth kind of ardour is the capacity of quickly observing what people around us need and of doing everyone a service, be it only a small one: the capacity of praying for every man. The sixth kind of ardour is the decision to counteract every expression of evil by goodness, to oppose to all darkness the light of Christ, to every falsehood, God's truth. And the seventh kind of ardour in our faith, hope and love is the power of instantly lifting up our heart – and all our life – to God, thanking and glorifying him for everything.

(Reprinted by kind permission from *The Orthodox Herald*)

Books

THE DAY OF LIGHT - the Biblical and liturgical meaning of Sunday, by H B Porter, Greenwich, Conn: The Seabury Press, 1960. 86pp $1.75 (paper0

Sabbath observance is not a subject to excite wild enthusiasm, and in this country at least, it recalls memories which are something less than edifying. We have, unfortunately, lost our sense of the unity of Christian life which expresses itself in a sanctification of time and place and things in a rounded spiritual dynamic. The misplaced sincerity of some sectarian zealots has done little to enhance the respect which we should feel for that time at which the Lord's service is to be performed in the Lord's house. Christians by and large take Sunday as a matter of course, honoring it perhaps more in the breach than the observance, but granting it a token preeminence among the seven days. So it may not be strange that Sabbatarian sects have gained a following, non-Christian as they may be in their position, since novelty and protest are often more potent than facts. It's fun to find reasons to oppose: no fun to explain why we go on doing what has always been done.

Fr Porter, who is Associate Professor of Ecclesiastical History at Nashotah House, has done all Christians a great service by this exciting book on a much neglected and quite important subject.

He begins with the Sabbath and the Jewish conception of the week, which revolves about it. As creation was completed in six days and on the seventh God rested, so '... on the Sabbath, the Sabbath of all Sabbaths, the Lord of Life rested in the cold stone of the sealed tomb'.

The sanctification of the first day by the Resurrection superseded Sabbatarianism and the Church soon made it the center of its spiritual calendar, the continuous celebration of the triumph over death whereby man's redemption had been wrought.

Fr Porter traces its history through the Fathers, the middle ages, the Reformation up to the present. The first day was the day of light and our Lord, the Lord of light. 'The New Testament nowhere discusses light as bearing explicitly on the conception of the Christian Lord's Day. Yet it provides a vocabulary of light which... would soon greatly enrich the understanding both of the day and of the Christian sacraments normally performed on this day. By claiming the First Day as their own Christians declare themselves as children of the Father of lights and fellow-heirs with Jesus Christ, a people whom he has delivered from the darkness of sin, falsehood and death.' (p 33)

It was significant that the Holy Spirit would come upon the apostles on the fiftieth day when the giving of the law was commemorated, and it is assumed that it was the first day when this charter of salvation received its seal. So it is also the day of the Spirit, as well as of the Son who rose from the dead on it, and of the Father, who is worshipped on it.

The theme of light and regeneration are interestingly interwoven with the act and place and time of the holy sacrifice in a manner and to an extent that few of us ever pause to consider. And Sunday observance itself has become for many of us

'...simply a variety of miscellaneous actions which may be conveniently performed on a holiday associated with religion... Modern Christendom has not given up any of the specific Sunday actions: ... what it has given up is the principle of unity which binds all these together. Holy Communion has simply become one form of devotion among many, whereas the primitive Eucharist was a comprehensive rite in which the full Gospel was set forth, the fulness of praise was uttered, the fulness of Christian community life was actually experienced. This unity was not just a convenience, not just a device for harmonizing a great variety of things in one service – this unity, rather, pertains to the essence of what the Eucharist is; it is part of the very nature of what Christianity is. It is a fundamental purpose of Sunday worship to set forth the integrity and wholeness of redeemed humanity. (pp 62-64) 'There could scarcely be a more vivid statement of what Sunday means than the commencement of the Easter vigil, when the reader opens the book and reads of the Spirit brooding over the waters, and the creation of light, and the formation of heaven and earth. On the one hand, the church has just been lighted with the new fire symbolizing the light of the risen Christ. On the other hand, the waters of the font will soon be blessed and Christian Initiation administered. Here new souls will be justified by faith and made spiritual progeny of Abraham. Here sins will be forgiven, and the Holy Ghost will be bestowed. Then, as all turn once more to the east end of the church, the Eucharist will be performed and the Lord Jesus will make himself known in the Breaking of Bread and the Cup of his New Covenant.'

The author ranges the subject from the dawn of creation to the present day, and brings to it a revealing and poetic touch which discloses a wholly unexpected scope of doctrinal, devotional and practical spiritual significance. This is a book which every Orthodox, layman and priest alike, might profit from reading.

PARENTS AND PRIESTS AS SERVANTS OF REDEMPTION, an interpretation of the doctrines of the Eastern Orthodox Church on the Sacraments of matrimony and priesthood by Athenagoras Kokkinakis, Bishop of Elaia. New York: Morehouse-Gorham Co. Pp 205. 1958 $4.00

This monograph on the Christian family in both its temporal and spiritual aspects is a welcome addition to our Orthodox literature which will be especially useful to pastors, though no less practical for the faithful. Pastoralia would seem to be the weakest part of our generally weak theological training, and a gap which this text does much to fill.

Some readers will find it difficult to follow the author's unbending position on the purposes of marriage, which he seems to imply is solely for procreative purposes, a position in which Greek theologians are generally of a mind with Roman Catholics, and the Greek position on birth control, also that of the Roman Church which, however, is not supported by the universally expressed mind of the Church. Indeed the subject deserves more thought than it has received, by far. As His Grace's remarks on the Roman divorce policy would remind the reader, it is easy to press principles beyond their sphere and to drive man into technical evasions and subterfuges. Categorically denying divorce, our Roman brothers take refuge in the quest for impediments or technological imperfections which clearly violates the principle which they otherwise champion with such loyalty. Bp Athenagoras explains how the

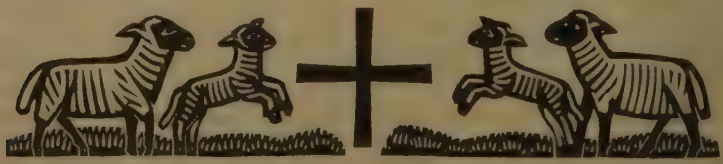
Church's more pliant position often serves the fundamental objectives better, as one might expect, being based upon our Lord's directive as we have it in Matthew V:32. The prevailing attitude in Greek circles would leave the even more critical question of birth control without the benefit of this broader approach. A single example is sufficient to demonstrate the hideous miscarriage of unillumined theological reasoning: the conclusion that a mother should be allowed to die if necessary to save an unborn child which has never drawn breath! The Greek position on birth control would seem susceptible to like pitfalls, though this example is not of Greek origin. If the supreme experience of our carnal life is purposeless apart from procreation – though the latter is its reason for being – physical life itself begins to lose significance apart from race-perpetuation. The individual is lost in the race and we exist in a closed loop which is forever moving and going nowhere. Man's supreme function is to make other men, and theirs in turn to make still others, a process without beginning, end or purpose. Notwithstanding what a non-Greek might regard as these defects, the book is a valuable manual on the technicalia of the subject such as forbidden degrees, divorce, jurisdiction and pastoral counseling.

The section on the priesthood begins with the Old Dispensation and the sacerdotal office generally. 'Man made after the image and likeness of God represents his Creator on earth. As such he represents all earthly things before God. Through him all creatures reflect and pray to God. Thus, man's position is that of a priest in the temple of God's creation... The priesthood of man had lost its loftiness and glory because of man's fall into sin. His darkened mind confused the true God with the images of corruptible things... Christ restored priesthood to its former glory and holiness by reuniting man and God in himself, by offering himself in the sacrifice of the Cross... by perpetuating His sacrifice in the sacrament of the Holy Eucharist...'

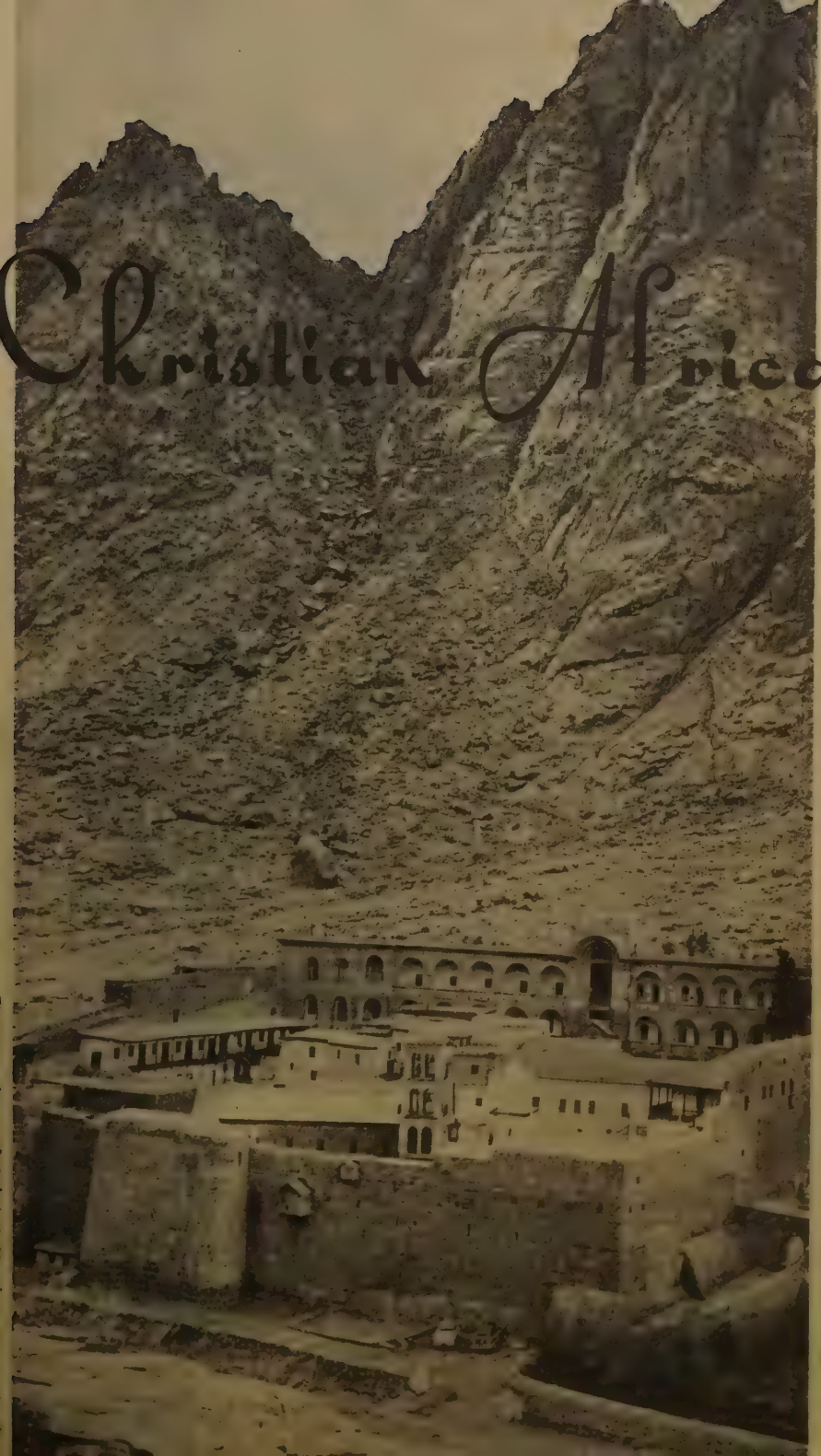
The chapters on the perpetuation of our Lord's priesthood, on the orders and their sacramental character are especially useful to explain the Church's polity to protestants. The text of the ordinations of deacon, priest and bishop is given to further enhance the book's reference value.

* * *

Another bouquet to *One Church*, Journal of the Moscow Exarchate (727 Miller Ave, Youngstown, Ohio, $3.00 per annum) for the fine quality of its contents. Fr David Abramtsov, who has contributed so much to American Orthodox literature presents a fascinating chapter in the history of the Church in Persia, recounting the reunion with the Russian Church of the Assyrian (Nestorian) diocese of Urumia 1898. Mar Yohannan, head of this body, visited the United States in 1952 (see *Orthodoxy* VI:1, p 8) and has ordained candidates on behalf of the ancient Patriarchate of Mar Eshai Shimun XXIII.



Christian Africa



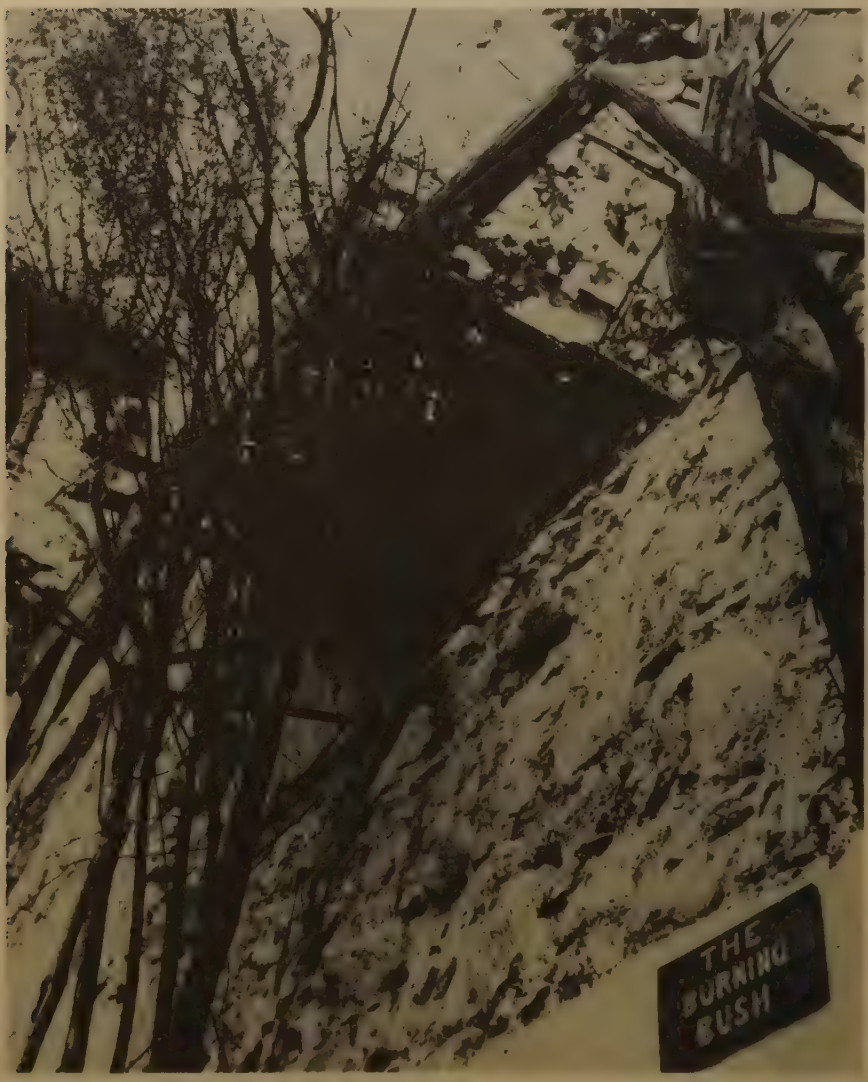
From THE ARAB REVIEW

The Metropolitan Cyprian of Central Africa

The Greek Patriarchate of Alexandria can look beyond the Sahara to its new provinces in Central Africa where the Metropolitan Cyprian administers a strife-torn region from his see city of Elisabethville in the Katanga province of the Congo. Further east Mgr Nicholas, Exarch of Irenopolis, has his seat at Nairobi, administering Kenya, Uganda and Tanganyika.

It is to the Very Reverend Rauban Sebanja Spartas (see *Orthodoxy* VII:8, p 247) that this now vigorous mission owes much of its being. A man of transparent spirituality and evangelical zeal, Mgr Rauben found his way into the Church by simply studying the facts. He had become a Christian by faith. But the mad babel of sectarianism demanded an explanation. What kind of a Christian should he be? He sought the answer where it was to be found: the facts of the Church's origin and history. He was later joined by two other active missionaries, Frs Cyril Pasha and Obadiah Kabanda Basajakitalo. Fr Cyril, travelling far and wide by bicycle established ten mission stations in Uganda and at the age of 67 he continues his apostolic labors undaunted. From a remote, rickety outpost in 1928, the mission has come to number some 20,000 souls. In February five candidates were ordained to the diaconate and later to the priesthood. More await orders. Meanwhile, Mgr Rauben has been designated to the episcopate by the patriarch, but has been inexplicably denied a visa to reach Alexandria for his consecration. He has been able to visit Greece, however, where he has received very enthusiastic acclaim and considerable assistance.

Though we hear much of the unhappy political events in Africa, at this distance removed we may forget that continent's eminent place in the history of Orthodoxy and be unaware of the continuing advance of the faith which is taking place there. Yet it was at Sinai that the law was given to Moses and that water came forth from the rock miraculously at his touch. It was here that the burning bush was unconsumed, and the fathers of St Catherine's still claim that it grows in their holy pre-



RNS PHOTO

RNS PHOTO

cincts. It was to the Sinai peninsular that our Lord was taken to escape Herod's wrath. Orthodox Africa was the scene of several thousand years of Christian and Judaic history.

The fabulous documents of St Catherine's have now been microfilmed and made accessible to the outside world, thanks to an expedition sponsored jointly by the Universities of Alexandria, Princeton and Michigan. Its findings will eventually be published, and may require ten volumes.

THE COPTIC AND ETHIOPIAN CHURCHES

– Noshy A Botros

Egypt and Ethiopia have been linked from time immemorial: the Nile flows from one into the other, forming a natural bond of fellowship. Ethiopians and Egyptians visited one another, traded with one another and interchanged spiritual views and material goods. Then, when St Mark brought the Good News to the Egyptians, they soon busied themselves spreading the word among their compatriots. After that the Gospel spread from the banks of the Nile in Egypt to the banks of the Nile in Ethiopia. And in A D 326 Abba Athanasius the Apostolic ordained Frumentius first bishop of Ethiopia. Since then it has been an established tradition for the bishops of Ethiopia to be consecrated by St Mark's successors. From 326 to 1950 it was customary to select an Egyptian monk for this exalted post. When on October 20, 1950, the Abba Kyrillos V was gathered to his forebears, an Ethiopian was raised to the primacy as a result of extended negotiations between the mother and daughter churches.

On May 10, 1959. the Abba Kyrillos VI acceded to the throne of St Mark. One of his first acts, as Pope of Alexandria, was to send a delegation under the presidency of Abba Lucas, Bishop of Manfaloot, to Emperor Haile Selassie, inviting him to delegate representatives to Cairo to express their hopes and aspirations. The Ethiopian emperor responded by sending a delegation under the presidency of Prince Kassa.

As a result, on Sunday the 28th of June, 1959, the Abba Kyrillos VI, as the 116th Successor to St Mark, consecrated the Abba Basilius Patriarch-Catholicos of Ethiopia. His enthronement, which took place in St Mark's Cathedral at Cairo, is shown on the front cover. The picture opposite shows the Emperor Haile Selassie with the new Patriarch and the Pope Kyrillos of Alexandria.

The service was awe-inspiring, and was chanted by the pope and several Coptic bishops. The Emperor of Ethiopia attended in person, accompanied by a number of Ethiopian princes and princesses.

Throughout the sixteen centuries of Christian fellowship, Ethiopian monks lived in Coptic monasteries, books in Coptic, Arabic were translated into Ethi - opian dialects and Ethiopians attended the Coptic Theological Seminary. At the same time, many Copts served in Ethiopia as priests, monks, teachers and doctors. At present, both Ethiopians and Copts are endeavoring to widen their spiritual and cultural relations, as well as enlarge their industrial and commercial contacts. *finis*

Photos by Studio Anis, Cairo

Among the recent distinguished visitors to the United States was the Archbishop Theophilus of Harrar who organized an Ethiopian parish in New York. It is said that more than 100,000 converts have entered the Ethiopian Church in the last three years. Intensive missionary efforts are under way to further the faith in a land which still counts six million Moslems among its population of 21 million.

Notes

The latest distinguished hierarch to visit America was His Holiness Vasken I, Patriarch-Catholicos of the Armenians, who is seen above celebrating the liturgy at the Episcopal Cathedral of St John the Divine in New York. He is said to be the first of his office to leave Etchmiadzin in 1000 years, having toured Lebanon, Egypt and Europe in 1956. In this country he visited most of his Church's parishes, officials of other churches and the government, made many speeches and received the usual round of honorary degrees accorded to visiting notables. Speaking at the farewell banquet on July 28th in New York he commended his subjects for their vigor and encouraged them to be steadfast in their loyalty to their American homeland.

A General Assembly of the Church of Greece has elected eight new metropolitans to fill existing vacancies. They are the Archimandrites Damaskinos (Papachristou) to be Met of Fthiotis, Chrysostom (Papegnatiou) Met of Grevena, Iakovos (Schizas) Met of Larissa, Synesios (Visvinis) Met of Kassandrea, Stefanos (Metakoulias) Met of Triphylea and Olympea, Epifanios (Kalaphatis) Met of Paronaxia, Paul (Sophos) Met of Ierissos and Pandeleimon (Mertiris) Met of Lemnos. Such choices have hitherto rested with the Holy Synod and action in the case of the General Assembly is part of the government's effort to broaden responsibility in such matters. Fifty-four bishops attended the assembly which was, of course, presided over by the Greek primate, Abp Theoklitos of Athens. It is to reconvene this month (October) to consider the government's bill amending the Church's constitution, to some provisions of which the hierarchy has taken exception, viz that incumbents of important sees may only be transferred by plenary meetings of the metropolitans. Translations have hitherto been made by the

Synod. The number of metropolitan sees was also reduced by the bill. The minister of cults, George Voyadjis observed that more important Church problems had not been considered, including efforts toward the coordination of world-wide Orthodoxy, raising the moral level of the faithful, and punishment of clerical deviations. On the other hand the Holy Synod has made itself heard sternly disapproving news accounts of crime and immorality in the press, which is apparently as eager in Greece as elsewhere to capitalize on the weakness of its readers.

In Yugoslavia the Patriarch German has been enthroned as Patriarch of Pec, medieval seat of the Serbian Patriarchs. The see was moved to Sremsky Karlovci during the last century, then to Belgrade, where its administrative headquarters remains. The move apparently reflects only a return to ancient custom. Following the ceremony the Holy Synod elected Fr Jovan Velomirovich, Rector of the Belgrade Seminary and nephew of the late illustrious Bishop of Ochrida to be Bp of Sabac, succeeding the late Bp Stankovic.... Bp Varnara (Nastich) has been released from prison after commitment for alleged treasonable activities. The Synod, however, refused to restore him to his previous office and he is now in retirement in a monastery, having lost a leg during his imprisonment... The government seems less hostile toward the Church than in previous years, and the annual grant for 1960 was $200,000, the largest to date.

L'Eglise Orthodoxe de France, using a restored Gallican Rite has been received into the jurisdiction of the Russian Emigre Synod and on May 8th Mgr Jean, Exarch in western Europe of that body, presided at the first pontifical celebration of that venerable rite in some 1100 years. Thus the Church marches forward in its western renaissance. May our colleagues be abundantly blessed, and may the new Church of France go from strength to strength in its new spiritual home!

A stiffening attitude of the Russian Church toward communism is seen in some recent pronouncements and by the forthright excommunication of the former archpriest and Professor of the Moscow Seminary, Alexander Ossipov, together with one Paul Darmansky and Nicolai Spassky all of whom apostacized and collaborated with the government's anti-religious campaign. This is seen to mark an improvement of the Church's condition, which is also reported to be improving otherwise through a continued popular spiritual awakening, good church attendance and support and indirectly in the measures to which the anti-religious have been reduced, e g, the complaints of the Moscow Radio that baptism is unsanitary and the broadcast allegations of Dr Lev Vorobyev of Moscow University to the effect that the 'greatest crime' of the neo-Thomists is 'their sustained campaign against Marxist communism and scientific materialism.' Apparently neo-Thomism is a bit too hot for the scientific materialists, for the speaker seems to have admitted that it has the answer to most of the difficulties of materialism vs religion, and he can only boast that 'where there is no answer neo-Thomism maintains that the human mind is too inadequate to provide answers...' Whether this is to be understood as meaning that no mysteries remain for scientific materialism or not, is not known!.... The Patriarchate has offered 400 selected volumes from the Church's libraries and seminaries to the World Council of Churches, in accord with an agreement for an exchange of literature with that body.

In what appears to have been a coup assisted by the Jordanian government, the Bp Yegishe Derderian of the Armenian Church in Jerusalem was elected Patriarch by the Brotherhood of St James acting under the eyes of the Jordanian military. Originally elected Locum Tenens in 1949, Bp Yegishe disregarded his constitutional obligation to convoke the General Assembly of the Brotherhood within 40 days to elect a patriarch, and remained as locum tenens for seven years until Abp Tiran Nersoyan, previously of the United States, was elected to succeed him, and then elected patriarch. The Patriarch Tiran, however, was expelled by the Jordanian gov - ernment last year and in March of this year police occupied the mon - astery and forcefully installed Bp Yegishe. The Catholicos has recognized the fait accompli, although he had previously banished Derderian to a monastery in Bethlehem.

Basilian Tracts

THOUGHTS FOR THINKING CHRISTIANS

A new series in preparation discussing

CHRISTIAN BEHAVIOR
THE BIBLE
THE CHURCH
THE AMERICAN SECTS
SUFFERING
PRAYER
RELIGION AND SCIENCE
OCCULTISM
SEX
ROMAN CATHOLIC CLAIMS

A set of ten is 25¢. Single copies are 5¢. They are available punched for binding in standard six-ring Lefax type binders (3-3/4" X 6-3/4") if requested when ordered.

THE BASILIAN FATHERS
52 Kingsbridge Road West Mount Vernon, N Y

The Coptic Church has agreed to surrender 400 acres of its land to the government in exchange for cash. The Patriarch Kyrillos is said to believe tha transaction potentially beneficial to the Church through possible strengthening of existing institutions and investment in UAR developments... Permission has been given by the Sheikh of Kuwiat for the Coptic Church to establish the first Christian outpost in that little nation lying between the Persian Gulf, Iraq and Saudi Arabia.

About 1000 disaffected Roman Catholics have found refuge in the Church, together with their priest. They are located at Montalto in Calabria, near the southwestern tip of the Italian peninsular.

On Sunday, August 21, St Mary's Rumanian Church of Cleveland was consecrated by Bp Valerian Trifa. Costing over one half million, the new project will also include 13 classrooms, offices, lounges, a library, museum and a tower 176 feet in height. It is of contemporary design and is located at 3256 Warren Road. Its museum houses one of the largest collections of Rumanian peasant art.

In Boston the Met Antony of the Syrian Church dedicated the new hall and school building of St John of Damascus parish at 20 Museum Road, near the Museum of Fine Arts and the Greek Cathedral. Itis also said to represent an investment totaling over half a million for the entire project.

The latest legal decision gives the Russian Cathedral of St Nicholas in New York once again to the Exarchate of Moscow. The State Court of Appeals had previously awarded possession to the Metropolia of Met Leonty. It would appear that this vexed matter had at last reached its final stage.